

. any locomotion, advent, or location ?
 The state of its
 wakening, dream and dreamless sleep
 are 'apparent only
 through the working of Nescience
 (Maya).

CHAPTER CCXLVIL

THE GOD said:—O thou, who'art
 conversant with all the
 Vedantas, who hast practised Yoga .with
 all its eight essen-
 tial components, now hear me discourse
 on the synopsis of the
 Gita as formerly narrated to Arjuna.
 Realisation of self is the
Summum bonum of human life; this self
 is devoid of body,
 form, egoism, mind and the senses such
 as, the eyes, etc.
 Bereft of sensationsf this receptacle of
 life (self) appears to
 be in a state of dreamless sleep. I am
 Self, not the combina-
 tion of misery and phenomena. The
 self, effulgent as a
 smokeless fire, like a flash of lightning
 in the sky, burns
 itself in the cavity of the heart. The
 senses such as, the
 ears etc., do not perceive, it is the
 omniscient, all-seeing,
 self-conscious, individualised self
 (Kshetrajna^ that perceives
 through the means of senses. When
 through the extinction
 of sin, the self is reflected on the
 mind, like a burning
 flame on a screen, the right knowledge
 is originated. Like
 images of objects reflected in a mirror,
 the self witnesses
 the objects of. sense-perception, the
 five kinds of gross
 matter, the mind, the intellect, .and the
 sense of Egoism
 reflected in itself. When an

individualised self sees itself
as universal and running through all, it
becomes emancipated.
O thou son of Pandu, by merging all
the senses in the
mind ; the mind, in the sense of Egoism ;
the sense of Egoism,
in the principle of intellection ; the
principle of intellection, in
the Prakriti (Nature); the Nature, in
the Purusha (self);
and the Purusha, in the Atman (supreme
Self) that a man
become* emancipated and perceives
his oneness with